

/246 cont./

609 and a change in external policy can have their expulsion as a
166 consequence (1).
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1. Cf. above, Book II, Ch. III, pp. 245-246.

[681] At other times, too, a group that fears being reduced by the
exodus of families decrees penalties against those who try to pass
[619] into neighboring fractions. In this domain there is no general
rule, and each "taqbilt," each "khoms" or tribe is inspired by its
own interest.

• 474 /247/ II. The mutual aid and the contributions. -- Under
171 the name of "ouzia" one finds throughout the South of Morocco
681 the Kabyle custom of the "timecheret," purchase in common of
574 an animal whose flesh is to be distributed among all the inhabit-
ants of the village; but the "ouzia" here most often preserves a
religious character, and this practice does not become, as in the
Djurjura, the occasion for obliging the inhabitants guilty of in-
fractions of the laws of the city to offer a good meal to the whole
village.

681 Here the benefit of the "imensi n tqbilt," solemn meal that
574 the criminal or delinquent gives to repair the moral wrong that he
* 634 has done to the community, is reserved solely to the Alt Arba'in,
to the ~~in~~ of the senate of the canton. The "imensi ntqbilt,"
the "supper of the tribe," is, besides, a good windfall for the
notables themselves, who are satisfied in everyday life with
meager fare. The desire to have a good supper free of charge
readily inclines the Alt Arba'in to give proof of great severity in
the repression of offenses.

466 The corvées for plowing, harvesting, and transporting manure
476 are the occasion of manifestations of disinterested mutual aid to
which the name of "touiza" is given. The "touiza" is granted to
all who ask for it. One who cannot plow his field because of his
[571] poverty makes a "car" to the jema'a in the form of a lump of
[154] sugar; on the next day the workers assemble and come to the aid
of the unfortunate one or the widow without support.